

May 15
1941

Millennial Star



Monument to a Modern Prophet

Erected in the Temple Grounds, Salt Lake City

POETRY

THE sentiments expressed in these lines can be felt to be real and genuine. If only the spirit manifest in these verses could be developed sincerely and universally from the powerless embryonic state in which they at present exist, perhaps the great ambition of all Christians, the common brotherhood of man, might be realised in a much shorter time than seems at present evident. The Church teaches us to be patriotic—patriotic to our Country—and to our God.

Through a greater fellowship of nations, let us obviate the possibility of War. Let the two greatest white nations of the world cement their friendship in a common objective and stamp out this threat to freedom for ever.

FOR BRITAIN

Ten thousand wintry tides have spent their strength
Upon that serrate shore; at all its gates
The gales of years have knocked; down all its length
The unremitting ocean stalks and waits.

But still the clear white cliffs of England stand.
Tintagel's Rock remains. And Cornwall's coast
Traces the pattern on a storied land,
And Beachy Head survives the breakers' boast.

No less do British hearts outbeat the storm;
No less do British hands hold British earth;
And British people keep their courage warm
At the same fires which gave that courage birth.

Now let the land that owns the ties of blood,
Of common language and tradition, rise
And pour its waves of succour like a flood
That shall astound the earth and shake the skies.

Let smooth talk of detachment now abate;
Rend each complacent cloak of words apart;
And let the strength that made the New World great
Flow back tenfold to lift the Old World's heart.

—Cilence Buck Bellows.
"Christian Science Monitor"

THOUGHT FOR THE WEEK:

The gospel that nothing matters . . . a foolish theme,
for if nothing matters, what does it matter whether
it matters or not?

—Father Ronald Knox.

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JAMES P. HILL

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Be ye clean that bear the vessels of the Lord.

—*Doctrine and Covenants 38: 42.*



EDITORIAL

This Is That Priesthood *by The Editor* - - - - 312

ARTICLES

Eternal Riches *by Elder Charles A. Callis* - - - 306
Religion And Freedom *by The Dean of St. Paul's* - - 307
The Men Of Tomorrow *by Bishop Marvin O. Ashton* - 310
This Is The Victory *by Brother Walter H. Downs* - 316

SPECIAL FEATURES

Stories Of Some Of Our Hymns
by Elder George D. Pyper 318
Mission Genealogical Message - - - - - 315



THIS WEEK'S COVER

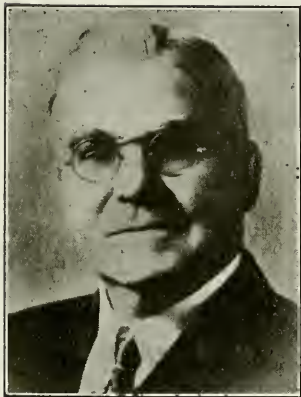
THIS was the man through whom the Lord chose to restore His mighty work to earth in the latter days. Of the Priesthood, the anniversary of the Restoration of which we remember at this time, he said: "The Priesthood is everlasting. The Saviour, Moses, and Elias, gave the keys to Peter, James, and John, on the Mount, when He was transfigured before them. The Priesthood is everlasting—without beginning of days or end of years; without father, mother, etc. If there is no change of ordinances, there is no change of Priesthood. Wherever the ordinances of the Gospel are administered, there is the Priesthood."

Eternal Riches

By ELDER CHARLES A. CALLIS

Of the Council of the Twelve

Conference Address



Elder Charles A. Callis

THE blessed Saviour said:

Let not your heart be troubled; ye believe in God, believe also in me.—John 14: 1

For I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand.—Doctrine and Covenants, 29: 11.

BLESSINGS TO FOLLOW JUDGMENTS

The earth, in spite of these dark, gloomy days, is moving forward to a glorious ideal. The good that seems imprisoned is working toward deliverance and triumph. "We believe that Christ will reign personally upon the earth, and that the earth will be renewed, and receive its paradisaical glory."

The judgments that are raging in the earth are testimonies to the Latter-day Saints that God's blessings will follow, for He loves mercy more than judgment.

GOD'S PURPOSES TO BE FULFILLED

The Church of Jesus Christ of Latter-day Saints is the mother of men because it has given so much. This heaven-inspired Church Welfare Plan creates in us a fine desire to be sympathetic and to work, and to help others to work. The joy that we gain from service to men is not easily measured.

Wars may come, and they will go. I do not believe the Millennium is imminent; this Church is consecrated to the task of preaching the Gospel to every nation, kindred, tongue and people. We have scarcely scratched the surface. Where we are baptizing one today, in the not distant future we are going to baptize fifty, aye, a hundred, for God's purposes are sure to be fulfilled. He does not delight in the death of the wicked. He loves His children, and through His servants He is pleading with them to come to the light, which results in obedience to Him.

ETERNAL RICHES REMAIN

The days are dark; we suffer temptation, we suffer hardships of various kinds, but there is one thing that depression and war cannot take from us. I refer to the gift of eternal life. We should put more trust in the spiritual values of existence. The things which are seen are temporal; but the things which are not seen are eternal. Wars may rage, famine may come, earthquakes and the like, and depressions, but these things

(Continued on page 320)

Religion And Freedom

EXAMPLE OF THE CZECHOSLOVAK PEOPLE

By THE DEAN OF ST. PAUL'S

THE Dean of St. Paul's is the Chairman of the Anglo-Czechoslovak Christian Fellowship, and this is an address that he gave before its members last month. In it he treats a most important issue, that of Unity in Christian worship. The effort toward this is indeed a worthy one and undoubtedly would be a great step in the direction of that elusive World Peace so sought after. Latter-day Saints state: "We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may." Through this we pronounce a great principle, that of Tolerance.

The "Star" wishes to acknowledge with thanks the receipt of this report from the Czechoslovak Press Bureau and takes pleasure in printing the views of the Dean.

THE subject on which I venture to speak to you for a few minutes is the religious aspect of freedom. This is not precisely the same as religious freedom, though the two are closely connected. I invite you to think for a few moments on what is perhaps a wider topic—the religious basis of freedom in its widest sense. The all too small acquaintance which I have with the history of Bohemia suggests to me that Czech and British Christians have two experiences and memories in common. We have come to value freedom as a priceless heritage and we have learned this partly through the tragic sufferings which have been brought upon our countries by the denial of religious freedom. There is no need to remind you of the story of religious conflict and persecution in the history of Bohemia. The martyrdom of John Huss is one of the dark pages of European history which is known to all men; less well known perhaps are the religious wars which tore the country in pieces and the forcible settlement which suppressed the vanquished party. Our experience in England has been less tragic, but we, too, have still the scars of religious persecution and conflict on our national spirit.

THE SOURCE OF CONFLICT ?

What was the source of these conflicts and tyrannies in the name of religion? No doubt there were many contributory causes. The modern historians of Bohemia, I notice, do not attribute all the evil to theological hatred. They think that racial antagonisms played a part, just as our English historians see the clash of classes behind the strife of creeds; but when all has been said by way of mitigation, it remains true that much of this attack on freedom of conscience and freedom of worship was carried out by sincere men who thought that their duty to God required them to stamp out by every means erroneous doctrine and irregular worship. The men who sincerely believed this were the victims of a mistake; or rather perhaps it would be more accurate to say, of a one-sided and exaggerated emphasis on a truth. The honest persecutors had grasped the truth that unity in belief and worship is very valuable and important. In this they were entirely in accordance with the teaching of the New Testament and, one may add, with the

verdict of commonsense, for it is plainly a source of weakness in a community when men do not recognise a common spiritual loyalty and do not possess the same standard of values.

They erred, however, because they failed to give due weight to another Christian principle which is of even greater authority. In my opinion, the most fruitful and far-reaching idea which Christianity contributed to social life and thought is that of the value of the individual person. To the Christian this principle of the value of the person, simply as human, is based upon his fundamental beliefs. He is bound to regard every human being as, like himself, a potential child of God, as like himself, under the judgment of God and, as like himself, the object of God's redeeming love. I do not say that Christians have always kept these beliefs in mind when dealing with their fellows, but there are, I imagine, few persons calling themselves Christians who would refuse their assent to them.

THE RELIGIOUS BASIS

This thought of the intrinsic value of the human person, the idea which Kant translated into philosophical language when he said we ought to treat everyone as an end in himself, is the religious basis of the ideal of freedom. It gives rise to the conception that reverence is due to the soul of another which nothing, no foolishness or crime, can wholly abolish. Thus the attempt to coerce the minds and conscience of individuals by external pressure is really contrary to the Christian principle of freedom. There is no value in a unity which is imposed by force or gained by fear. The only unity which in Christian eyes can have real value is one which is the spontaneous expression of personal agreement—the unity of the Spirit in the bond of peace.

We are often tempted to wonder whether there is any progress at all, and the immediate prospect for the world might well give even the most optimistic cause for hesitation, but we can at least record the disappearance of the persecuting and dragooning spirit among Christians. We have started on the way towards unity through understanding and have left the bloodstained path of unity by force. This Anglo-Czech Religious Fellowship is, I hope, one contribution to the growing unity of the Spirit. It is the revived paganism of the Nazis which has brought back the wars of religion to the world. In that system we see almost the antithesis of the reverence for personality which, as I maintain, is the proper result of Christian faith. Under the rule of Hitler the person as such has no rights; the conscience which dares to speak differently from the official oracle must be silenced; all is sacrificed to the unity imposed by the Leader and the party.

PROTESTS INEVITABLE

I have thought sometimes—indeed the thought is not at all original—that a person never knows what he is until he comes up against someone whom he recognises as his opposite, and this is even more true of movements, of spiritual movements and fellowship in particular. Perhaps we did not fully know what our Christianity meant until we were faced with its negation. It is impressive to see how every section of the

Christian Church is forced, often against its will, to protest against the new tyranny which claims domination over soul as well as bodies. The leaders of the confessional group in the German evangelical church wished to live in harmony with the new authorities; indeed, at first, they offered an almost fulsome welcome. The Vatican wished that the new regime in Germany might be a bulwark against atheistic Communism. The concentration camp where Niemoller languishes and the Vatican broadcasts are evidence that even those Christians who were most prepared to bless have been compelled to protest, and in so doing to stand for freedom. We see better now than our fathers did that the cause of Christianity and that of spiritual and intellectual freedom are really inseparable. We should be foolish indeed if we allowed ourselves any extravagant hopes of the efficacy of Christian action. One of the lessons which we ought to learn from the outbreak of the war is the terrible weakness of the Christian church. I suppose there was no considerable body of Christians anywhere which did not sincerely wish for peace and probably there were very few who did not believe that justice could be secured by conference and negotiation. All attempts, however, to get the whole Christian public opinion of the world mobilised and expressed in challenging fashion were a failure. The world rattled into war, as the dictators had planned, without any effective protest from the universal Christian conscience. The reason for that failure is obvious enough; we were not sufficiently united. There was no way of rapidly articulating the common mind.

FREEDOM AND CHRISTIANITY

The years since the war of 1914-18 had been on the whole a period of growing co-operation between Christians. The Ecumenical movement, which sprung out of the last war, had made some headway, but alas! not enough; the forces which make for destruction move more quickly. While we were discussing the preliminaries of common action the storm broke. It may be that in the slow providence of God, out of this war will come a further advance towards effective Christian unity. At least we may claim that the tribulation of these times are teaching us one lesson which we must take to heart. The freedom of men is closely bound up with the influence of the fundamental Christian ideas. One of the safeguards of peace and probably the most effective would be the existence of a united Christian Church, united in freedom, allowing many differences of expression and worship, but one in the service of God and man.

We who belong to the British section of this fellowship regard it as a privilege to be associated with our Czech fellow Christians and to share their thoughts and hopes. We believe firmly that the great people of Czechoslovakia will soon be free in their own land and able to take their rightful place among the nations of Europe. We hope that good may come out of this great evil caused by wicked men, a new fellowship of free nations, and along with this a new reality and significance in the Christian brotherhood which embraces all races and peoples.

The Men Of Tomorrow

By BISHOP MARVIN O. ASHTON

First Counsellor in the Presiding Bishopric

Extracts from Conference Address

THE Presiding Bishopric have been going through the Church considerably lately. We see what is going on here, and what is going on there, and of course in some of these places we see what is **not** going on. It is a wise observation that we should not be pessimists. We are cautioned to observe the bread part of the doughnut as well as the hole. Now it is not my purpose in any sense to be a pessimist. I want to appreciate the food of the doughnut as well as the space inside.

Now for just a minute, let us look at the inside of the doughnut. You cannot ostrich-like put your head under the sand and say there is no danger about you. You have to take facts as they are. There is a fact thrown out to you and to me that is a challenge, and I mention it. This is our work; I mean the Aaronic Priesthood. It is the work of the Presiding Bishopric. **There are right now 36,733 adult Aaronics in this Church of record; men twenty years of age and above who are not Elders or hold the Melchizedek Priesthood.** May I remind you that the average attendance at sacrament meeting of these men is five per cent? I have too much sense to condemn that group of men. The best gold we have, we shall find in those men if we dig down deep enough and use the right process in "smelting the ore." Now there is a challenge to you.

Another way of saying it is that out of ten boys from twelve to twenty you are really teaching or training only six the way you should. Now put that figure in front of us—36,733. Look at it sideways, from the front and from the back, any way you want to look at it! It is there staring us straight in the eye. Someone has said, "Let us have the strength to face a fact though it kills us." Let us face the facts.

Now what about your pedagogy, what about your human kindness, what about your **boys' men**—ability, and all the rest of the virtues that we oftentimes brag about? I ask you the question, where is it all? Where are those other four? Why don't we touch their lives more successfully than we do?

APPEAL FOR BETTER LEADERSHIP

Sometimes I think we give the boys an **acid test** and a **burning test**. Let me explain what I understand that means: If you will take a bone that has stood on an anthill for three or more years (I don't care how dry it is), and you soak it in muriatic acid, as dry as that bone is you can tie it in a knot. You have nothing but gristle or animal matter left. Now take what you have left and put the torch under it and you haven't very much left of that bone. The muriatic acid in one case eats up the mineral or the lime, and the burning eats up the animal matter.

Now that is just what some of us do with boys. I am looking now at the inside of the doughnut. I am looking at those

things we do **not** do. I am keeping in mind all the time some of the fine things that we do. You give the boy the acid test and then the burning test. Now let us see what we mean by the acid test. Here is one:—You give the boy improper supervision. Someone has said, “We are not **shepherds**, we are **sheep herders**.” We “**taketh**” them **not** down into **green pastures**, but we “**draggeth**” them over cacti and rocks, and before we get through with them, their mouths are **bleeding from briars and thorns** we “**suffereth**” them to eat. Sometimes if you get a good boys’ man for the boys, along comes a petty vacancy in the Branch and you let him go. Somebody suffers. There is not a bigger job in this Church than taking care of these boys. **The boy of today is the man of tomorrow.**

When you see these figures—just four out of ten—you may think of that poem, “The Charge of the Light Brigade,” and say to yourself, “**Someone has blundered.**” We’ll have to wake up; we’ll have to put more life into our stewardship, if you please, of these boys.

A Scotch minister had trouble with a good brother in his congregation who **would** go to sleep. The minister stood it as long as he could. Finally he called Sandy to him and told him he would have to stop going to sleep; he could not stand it any longer; that he was setting a bad example. The brother insisted he couldn’t help it. Finally the minister’s eyes brightened, and he thought he had some real inspiration. Said he: “When you come to Church next time, bring a little snuff in a can; and when you feel yourself getting drowsy, just apply a little bit of snuff in your nose.”

Then his good church patron had some inspiration and he came back with: “Wouldn’t it be an awful good thing if you’d put a wee bit o’ snuff into your sermons.” **We’ll have to put more snuff in our teaching of boys.**

Now I say these things seriously. We ourselves are in a deep slumber and we expect to keep awake a wiggling, wholesome boy. That is an acid test. What may be another acid test?—not putting the proper value on a boy. Do you look at the value of the heart that beats under his coat, or do you see only the outside of the coat? Many a good mother misjudges a boy because he is not a Lord Fauntleroy. Because he doesn’t keep his hair combed, you think he is on the road downward. Sometimes you do not see him as he really is. He puts his worst foot forward; he is in the “ugly duckling” stage. But if he were treated anywhere near right, he would develop into a bird of real plumage and grace.

We in our civilization box the ears of the lad until his ear drums are numb and he is deaf the rest of his life, and that same fellow is the man who gives you your electric light today. We put a dunce cap on an Einstein, and our schools court martial the boy who may be the military general of tomorrow, who cuts through smoke and shrapnel to victory and makes this the “land of the free and the home of the brave.”

With this boy, is our **vision stunted** and do we **measure him** by our **narrow gauge**? Fathers and mothers, you make some

(Continued on page 314)

The Latter-Day Saints' "Millennial Star"

THURSDAY, MAY 15, 1941

EDITORIAL

This Is That Priesthood

IT is evident that Adam, our original progenitor, received authority from the Father to perform certain ordinances in His name, and that he had the power to confer that same authority on his worthy descendants. Thus the divine commission was transmitted through righteous leaders to Noah, who, with his family, were the only souls saved from the wrath of the Almighty manifested in the Deluge, wrought upon a wholly iniquitous generation. From Noah, a second Adam, this high order descended to one, Melchizedek, after whom it was called, and has been ever since.

Upon the death of Jacob, his sons, led by Joseph, who had found favour and achieved high office in the court of Pharaoh, the Egyptian ruler, buried the venerable patriarch in the land of Canaan and then returned to Egypt. Here, according to the Scriptures, we are informed that they "were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them." Thus, when a new Pharaoh succeeded to the throne who did not know of the favoured Joseph, now deceased, he said: "Come on, let us deal wisely with them; lest they multiply and it come to pass that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land. Therefore they did set over them taskmasters to afflict them with their burdens." Eventually the Lord called Moses to deliver them from this bondage. While this exodus was in progress the Egyptians did all in their power to prevent it; but the Lord, through Moses, triumphed, and finally all the first born of the Egyptians, man and beast, were slain. By a designated sign the Israelites escaped the terror of the destroying angel, and that the memory of such deliverance might be preserved the Lord commanded of Israel "sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and beast: it is mine."

Having been so long under the yoke of the idolatrous Egyptians, the Israelites were given, it seems, to many perverted doctrines and practices and, therefore, did not aspire to the highest code of the Gospel. Thus, instead of the high ideals to which their fathers had been bound, they were given the Law of Carnal Commandments, and in accordance with this God inaugurated a special priesthood to fit the law. Says Paul to the Hebrews: "For the priesthood being changed, there is made of necessity a change also in the law." To officiate in this lesser priesthood, Moses' brother Aaron, a member of the tribe of Levi, was called, with his four sons, and it became

known as the Aaronic Priesthood. Later the Lord called the whole of the tribe of Levi to perform these duties, which accounts for this lesser priesthood being sometimes called the Levitical Priesthood. To Aaron and his lineal descendants forever was given the special charge of officiating in the most important services pertaining to the spiritual welfare of the wandering tribes; but to the Levites was assigned the minor duties. The Lord provided for all contingencies.

In Leviticus we are told of the disobedience of Aaron's elder sons and their subsequent annihilation. So when Aaron died, and shortly afterwards Moses too, the Melchizedek Priesthood was taken from among the Israelites completely and the Urim and Thummim were the only means through which the Word of the Father could be revealed to these children. From this time forward the Melchizedek Priesthood was only held by individual prophets such as Jeremiah, Ezekiel and Isaiah, etc., who came warning the people under the inspiration of the Lord.

Then came the Saviour, ushering in the dispensation of the Meridian of Time, restoring the Melchizedek Priesthood and the full organisation of His Church. This remained after his death but five hundred years approximately, at which time apostasy was rife and earth was devoid of the true Gospel. In this condition the earth remained for long centuries until, in the Spring of 1829, John the Baptist, the last to hold the Priesthood before the advent of Christ, descended as a resurrected being and pronounced those historic words, found in Doctrine and Covenants, Section 13.

This was a great and a marvellous event in the world's history. For ages the earth had lain in utter darkness and the Children of God were not only denied the benefits of direct communication with Him, but it was impossible to worship Him as He had designed, since the authority to officiate for Him was not with the earth's populace. Being, therefore, so great a privilege to man, the Priesthood carries great responsibility, and although in the true Church of Christ all males who are worthy are entitled to hold it, they must realize the extent of power that is in their possession. Thus we are adjured in modern revelation:

"Behold there are many called, but few are chosen. And why are they not chosen?"

"Because their hearts are not so much upon the things of this world, and aspire to the honours of men that they do not learn this one lesson—

"That the rights of the priesthood are inseparably connected with the powers of Heaven, and that the powers of Heaven cannot be controlled nor handled only upon the principles of righteousness.

"That they may be conferred upon us, it is true; but when we undertake to cover our sins or to gratify our pride, our vain ambition or to exercise control, or dominion, or compulsion, upon the souls of the children of men, in any degree of unrighteousness, behold, the Heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood, or the authority of that man.

Behold! ere he is aware, he is left unto himself, to kick against the pricks; to persecute the Saints, and to fight against God."—Doctrine and Covenants, Section 121.

THIS IS THAT PRIESTHOOD, RESTORED ON THE 15TH OF MAY, 112 YEARS AGO.

—JAMES P. HILL.

THE MEN OF TOMORROW

(Continued from page 311)

mistakes. Teachers in schools, and we in the Church, should see a little clearer and judge less harshly.

DISCIPLINE MOULDS CHARACTER

You say, "I have had such a hard time in my life that I certainly won't let my children go through the same thing." And the spoiling process goes on. I do not think that we appreciate to the full extent what this means. Does your girl or boy know how to spell "gratitude"? Do you let your boy fight for what he gets, or do you hand him all his desires on a silver platter?

I remember at our home, for years and years, we had a cow. (I won't forget the cow because of certain responsibilities I had connected with it.) Every time a calf would come to town, father would in the course of events send at the proper time for the butcher. But there was one little heifer that father said we would keep. When that animal was about nine months old, father came home one day with a big strap with spikes driven from the inside out. He said that it was to go over the calf's nose. In other words, the day had arrived when the calf must be weaned. I wonder sometimes if we parents use the same philosophy on our children? Do we wean them? I am speaking now figuratively. Many a boy becomes eighteen, or twenty, goes through school, and, if you please, remains not weaned. Many a boy is spoiled because you can't spank grandmothers. Yes, too, because you can't spank parents. Until the last few years, I have thought that the cow ought to have worn the strap and the spikes ought to centre in that part of her anatomy that the calf was most interested in. But I have changed my mind entirely; I think that as far as the children are concerned, the strap still belongs over their noses with the spikes going out. Parents should be painfully reminded when the occasion arises that the weaning is in process.

I took a piece of plastic clay
And idly fashioned it one day,
And as my fingers pressed it still
It moved and yielded to my will.
I came again when days were past,
The bit of clay was hard at last;
The form I gave it still it bore
But I could change it never more.

I took a piece of human clay
And gently formed it day by day;
I moulded with my power and art
A young child's warm and yielding heart.
I came again when days were gone,
It was a man I looked upon.
The form I gave him still he bore;
But I could change him never more.

Now, may the Lord bless us in this boys' business. Don't forget while we are putting the acid test and the burning test on this lad, tobacco shoots her shrapnel, drink drops bombs from the sky, and then you find indolence and bad habits walk arm in arm with the boy to destruction.

Let's handle this boy more scientifically. Let's give him more attention. **He is the man of tomorrow.**

Mission Genealogical Message

Temple Testaments.

REQUESTS have been received asking for information regarding the sending of Temple Testaments to the Office. The plan as it was formulated three years ago was as follows:—

Members were required to fill in a sheet giving all the information essential for Endowment Work in the Temple. This sheet was to be filed in the Church Office. On the death of the member this Endowment Work would be performed for him or her. This scheme has been temporarily suspended, but it is hoped that in the near future it will be continued for the benefit of Saints in England who are prevented from going through the Temple of God for their own Endowments in person. Notes will be given in the "Star" of the recommencement of activity along these lines.

During one year the German Mission sent in over 50,000 names to the Temple. In two months we have sent in 200. With a little work on our own lines we can easily attain our aim of 2,000 names from the British Mission in 1941.

—MISSION GENEALOGICAL SUPERVISOR.



"Brigham Young" Again

THE film has once again roused considerable interest and caused some local activity during its showing in Gravesend. President Palmer of the Gravesend Branch succeeded in getting a slide made and shown during the programme, advertising the local meeting place and times of meetings. Members of the branch were invited to attend the cinema and see the film free of charge and on a table near the pay-desk a display of tracts and old "Millennial Stars" was arranged for patrons to take as they left the theatre. Some 250 tracts were distributed in this way and 100 "Stars."

Elder Jack Heninger, serving here in the Canadian Army, was afforded the privilege of introducing the film from the stage and was applauded heartily.

So "Brigham Young" carries on, yet a great proselyting force for the Church in England.

SUNDAY SCHOOL SECRETARIES

We urgently require the 1940 Annual Sunday School Report.

Will all secretaries give their personal attention to this matter?

—MISSION SUNDAY SCHOOL BOARD.

This Is The Victory

By BROTHER WALTER H. DOWNS

London District

PART of the angry bewilderment which lies behind the exterior courage with which people are meeting the unprecedented calamity of these days is, in my view, due to a false, but deeply implanted belief that man had progressed beyond the possibilities of such barbarism as we have recently witnessed, in and with regard to the air raids.

Certainly if we become obsessed by the war we shall lose all sense of proportion; indeed some of the people outside the venue of our faith seem to be in spiritual and mental despair, and if we lose this war, they will no doubt think that it is the end of everything, and if we win the war, they may be tempted to give way to reprisal and revenge, and thus make a lasting Peace impossible.

We, as Latter-day Saints, know that the Lord is sensitive to all that wounds His world. He is immanent in it, and wherever its harmony is broken, He Himself suffers from the disharmony. We can never think of God as remote from human suffering, as a man who might sit on a wall, and watch ants struggling in the dust below his feet. He is in the front line, suffering, not physical agony, but spiritual agony far greater, and too poignant for us to guess.

Ofttimes we can hear people say, "Why does God let all this happen?" They should finish the question, and ask, "Why does God allow all this to happen to Himself?" Truly, as the scriptures say, "He was the lamb slain from the foundation of the world."

Latter-day Saint precepts will stand whether we win or lose this war, and even if we should be defeated, we can take a leaf out of the book of the Israelites in Old Testament days. When they were defeated, they only saw in the defeat the Lord using their enemies as a means of disciplining them, a rod in their hands. His purposes went on undefeated, and spiritual victory was assured through them. If, on the other hand, they won, it was always by the Divine favour, never their mere numbers, for it is said that "a few should put thousands to flight."

So God will win whether we win or lose; so in God, if we remain loyal to Him, the victory will be ours, even if it looks like defeat, and is called defeat, and feels like defeat. The Cross felt like defeat to Jesus, and looked like defeat to His disciples, and was called defeat by the world. Yet it was the Lord's greatest victory.

Did not also the powers of darkness, which nearly overcame the Prophet Joseph Smith whilst he was praying in the Sacred Grove, feel like defeat to him? Yet in a few seconds is proved to be a great victory, the restoration of the only true gospel upon the earth for the last time, with all its keys, powers and blessings.

Let us, then, prepare for victory, and be worthy of it, when it comes. How true are the words, "Without God we cannot; without us He will not." Apply them to the present world situation. To have prevented the possibility of this war, God would have had to have robbed man of one of his greatest gifts, namely, his free will. Those who want God to stop the power of a dictator are frequently found to be praying that God would become one Himself. They pray that God would stop the war without asking just at what point they want the Divine Dictator to act.

When we have sufficient faith in the Lord, we can say about any so-called catastrophe what Rupert Brooke says about war:

"War knows no power, Safe shall be my going,
Secretly armed against all death's endeavour;
Safe though all safety's lost; safe where men fall;
And if these poor limbs die, safest of all."

Yes, we all need the victorious certainty of faith today, more than ever before; not just a mere belief, but rather as Doctor Widtsoe says, "The greatest knowledge of all."

A young friend some time ago asked me whether showing signs of nervousness and fear during an air raid, and of tension during these hard days, meant that his faith in God was defective? Was he letting God down? My answer to him was "No," because fear is a perfect normal reaction of the human mechanism, it is a healthy reaction against real danger, and if it had not been instinctive, the human state would have never been reached in man's development. Fear makes for safety—as we cross a street full of traffic it makes for efficiency, as when our chemist makes up our prescription, and most vital of all, it makes for righteousness, as when we fear the consequences of evil, it is the basis of worship, for awe is sublimated fear, it is the basis of courage.

Then let's not condemn ourselves for feeling fear, though, of course, we must watch that fear does not drive us to infect others, run away, or do anything unworthy.

If our Nation and Empire would even now, in this eleventh hour, turn to the Lord and accept the truths of the Gospel in every detail, Britain would then be an instrument of good in His Hand, a harbinger of the Kingdom of Heaven on earth. Is there enough of the spirit of Christ in the people to do this? I don't know, the hour is late. The enemy is active. "One by one the lights have gone out in Europe." Breathlessly one watches, and waits. Is it life or death for Europe? No one knows. But whatever happens, the scriptures will be fulfilled, and all who endure to the end will be able to stand and salute the dawn of a new day for mankind, when Christ Himself will reign upon the earth, and a perfect theocracy established among the nations, where all will live in love and harmony.

So, from the towns of dear old England, now in agony as they have never known before, in all their long history, rings forth this message, that our true victory will depend on our faith in God, and His purposes in the world. "This is the victory that overcometh the world, even our faith."—John 5, 4.

Stories Of Some Of Our Hymns

By ELDER GEORGE D. PYPER

General Superintendent of the Deseret Sunday School Union
and First Assistant Chairman of the Church Music Committee

ABIDE WITH ME

Words by HENRY FRANCIS LYTE

Music by DR. WILLIAM HENRY MONK

HENRY FRANCIS LYTE, who wrote the immortal hymn, "Abide With Me," was born at Ednam, near Kelso, Roxburghshire, Scotland, June 1st, 1793. He was the second son of Captain Henry Lyte, who was the eleventh in direct descent of his progenitors and who presented his work, "The Light Of Britayne," to Queen Elizabeth at St. Paul's when she went to give thanks for the defeat of the Spanish Armada.

As a boy the subject of this sketch studied at Portora, the Royal School, at Enniskillen. Trinity College, Dublin, however, was his *Alma Mater*. And so England, Scotland, and Ireland all share in his fame. His ancestors can be traced further back than Shakespeare's or Milton's. At twenty, Lyte was the winner of three prize poems in three years. He early decided to follow the medical profession, but gave up this intention and took holy orders, becoming a curate of Taghmon, near Wexford. Ill health caused him to resign, and after a visit to the continent, he went in 1837, to Marazion, Cornwall, where he married an Irish woman named Anne Maxwell, daughter of the Reverend W. Maxwell, D.D., of Falkland, who wrote the twenty-fourth chapter of Boswell's "Life of Johnson." In 1823, Lyte became "perpetual curate" of Lower Brixham, and for twenty-four years laboured among the humble fishermen of Devonshire. With his wife and two children he lived in the rectory which overlooked the sea. Rose trees which he planted there still bloom.

Many interesting stories of his character have been handed down from one generation to another; how he climbed Berry Head at night to warn the fishing fleet of the weather; how he gave bottles of rare old wine to sick fishermen and their wives.

Lyte was of delicate health, and his condition finally developed into tuberculosis. As he approached the end, he decided to go to the warmer climate of southern Italy. Against the advice of his family and friends he addressed his flock and gave communion before departure. Various stories concerning the writing of "Abide With Me" are told in this sketch.

The day following his farewell address, Dr. Lyte began the journey to Italy, but could travel no farther than Nice, France. That peace for which he longed came to him there, November 20th, 1847, the year the Pioneers entered Salt Lake Valley. Lyte died with uplifted hands saying: "Peace, joy." His body rests in the English cemetery at Nice.

THE HYMN

It is said that Dr. Lyte received his inspiration for writing "Abide With Me" from the words of the disciples (Luke 24: 29)

as they walked toward Emmaus and said to Jesus:

Abide with us; for it is toward evening and the day is fast spent.

There is considerable variance, however, in stories concerning time and place of the writing of this hymn. A grand-niece of the hymnologist tells that the hymn was written about a fortnight before he died at Nice; that his spirit was in Brixham though his body was in Nice. But his daughter, writing three years after his death, gives a more authentic account of the birthplace of this beautiful hymn. She says:

There is no doubt that he wrote it at the old rectory at Brixham as the sun was setting and his eyes looked over the beloved waves of Torbay, Old Harry, and Berry Head. There is internal evidence of this in the opening lines—

Abide with me; fast falls the eventide,
The darkness deepens; Lord, with me abide.

He knew that his health was failing and that his death was not far off. As he watched the setting sun he knew from its last rays the inspiration of the mystical lines—

Swift to its close ebbs out life's little day,
Earth's joys grow dim, its glories pass away.

The setting and framework of the hymn is Brixham and the symbolic pageantry of the Devon sunset.

Another account, published in "The Spectator," October, 1925, states that Lyte went to see an old friend, William Augustus Le Hunte, who was dying, and who kept repeating "Abide with me." After leaving the bedside, the account says, "Lyte wrote the hymn and gave a copy to William's brother which was left amongst his papers. It was first printed in a publication called 'Remains,' in 1850."

In addition to "Abide With Me," Lyte wrote many hymns. Two others are included in "Deseret Sunday School Songs"—"Once More We Come Before Our God," music by Arthur Sullivan, and "Jesus, I My Cross Have Taken," said to be a reflex of his own life.

While "Abide With Me" is not an original Latter-day Saint hymn, and was not included in the early hymn books of the Church, it is now a popular and revered number published in "Deseret Sunday School Songs" and "Latter-day Saint Hymns," though all the stanzas are not published in these books. How it is regarded by the Christian World, a reverence shared by the Latter-day Saints, is expressed in an English newspaper writing of this hymn on the anniversary of Lyte's death. It says:

What is the secret of its healing power? Its divine simplicity. Its inspired truthfulness and sincerity. Every word is a cry from the human heart. Its rhythm is magnifically right because it follows the passion of the soul in wave after wave. It melts the human mind. It transfigures the human intellect. In sorrow and desolation it comforts and consoles. There is not a false note in its music. That is why it is the hymn of hymns.

THE TUNE

It has been stated that Henry F. Lyte composed a tune to be used with his hymn, but whatever the cause, it sank into oblivion. When "Hymns, Ancient and Modern" was compiled in 1861, and no tune was found for "Abide With Me," the music editor, Dr. William Henry Monk, by request, composed the tune now so well known throughout the entire Christian world. It

is said that in ten minutes Dr. Monk completed the composition.

The composer was born in London in 1823. He was a writer of many hymn tunes used in Protestant churches in England and Scotland. He died in 1839.

Lyte himself had hoped that he might not be mute and useless while lying in his grave. He had prayed—

O Thou whose touch can lend
Life to the dead. Thy quickening grave supply
And grant me swan-like my last breath to spend
In song that may not die.

And while his composition was not associated with his hymn, yet his song has not died and Dr. Monk's appropriate tune has helped to give it immortality.



ETERNAL RICHES

(Continued from page 306)

cannot take away the eternal riches of Jesus Christ. The Apostle Paul sings this glorious refrain of gratitude:

It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

THE LOVE OF THE SAVIOUR

What a wonderful thing it is to have a mediator, the Lord Jesus, who intercedes for His brethren.

And Paul continues:

Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine or nakedness, or peril, or sword? . . .

Nay, in all these things we are more than conquerors through him that loved us.

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ our Lord.—Romans 8: 34-39.

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us—Romans 8: 18.

Ere long the skies will rend and Jesus Christ shall descend in glory with all his holy angels. Then will begin the long foretold Millennium, for which women have wept and for which men have prayed. Christ shall reign upon the earth in glory and in power from the rivers to the end of the earth. In that glorious Millennium we shall have good government, freedom from corruption; we shall rejoice in the divine reign of Him who is Prince of Peace and King of Kings.

When He comes

He will rule the world with truth and grace
And make the nations prove
The glories of His righteousness
And wonders of His love.

Even so, blessed Lord Jesus, come quickly.



AND FINALLY, A LITTLE HUMOUR . . .

Farmer George had just died, aged 81. The village was consoling his Mother, who had taken the blow rather badly.

"He was always a sickly child," said his Grandmother, "I said she would never rear him."

LATTER-DAY SAINT MEETING PLACES IN BRITAIN



- Aberdeen:**
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- Accrington:**
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- Aldershot:**
19, Edward Street.
- Barnsley:**
Arcade Buildings.
- Barley:**
L. D. S. Hall,
Well Lane.
- Belfast:**
121, Victoria Street.
- Birmingham:**
L. D. S. Chapel,
23, Booth Street,
Handsworth.
Council Schools,
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Sparkbrook.
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Woodlands Street,
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- Brighton:**
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L. D. S. Hall,
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- Burnley:**
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- London:**
L. D. S. Chapel,
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149, Nightingale Lane,
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58, Wellesley Road,
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Adult School.
- Lowestoft:**
L. D. S. Hall,
20, Clapham Road.
- Luton:**
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Corner of Dallow and
Naseby Roads.
- Mansfield:**
39a, Albert Street.
- Manchester:**
L. D. S. Hall,
88, Clarendon Road,
C. on M.
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L. D. S. Hall,
21, Bottomly Street,
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L. D. S. Hall,
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- Northampton:**
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89, St. Michael's Road.
- Nottingham:**
L. D. S. Hall,
8, Southwell Road.
- Norwich:**
L. D. S. Chapel,
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Masonic Hall,
Newdegate Street
- Oldham:**
L. D. S. Hall,
Neville Street.
- Plymouth:**
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Lower Sheriff Street
- Sheffield:**
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